

THE UTAH THEOCRACY.

A Mormon Wife and Mother Pictures Her Degradation.

How She Revolted from Polygamy and Was Cursed by Her Husband.

ORSON PRATT'S HAREM.

The Reign of Terror Vividly Described.

PROTESTS FROM THE MORMON PRESS.

The Mysterious Disappearance of Judge Wandell.

SALT LAKE CITY, May 10, 1877.

I shall in these letters tell the testimony of more than one woman who is or who has ceased to be a Mormon. It is time to give you the pathetic narrative of Mrs. Orson Pratt, the first and lawful wife of the atheist, most eloquent, most fanatical and unforunate of the twelve apostles of the Mormon Church, who is best known in the East as the champion who overthrew Brother Newman, of Washington, in an argument on polygamy at the Tabernacle here several years ago.

Mrs. Pratt was married to Orson Pratt at the age of nineteen, at other confounding girls are married every day to husbands who promise to love them only until death. Hardly a year had passed when she was rudely awakened from a prolonged and illusive honeymoon. Her husband heard the teachings of the prophet Joseph Smith and was influenced by them. His eloquence and her affection induced her to abandon her family and her early friends and join him in the long and miserable pilgrimage of the Mormon outcasts which ended in the valley of Salt Lake.

THE PROPHET'S STAND.

Mrs. Pratt's experience in Nauvoo and afterward in Utah were typical of the characters and conduct of the leading Mormons with whom she was continually associated—it gave no knowledge of their sins. It so happened that she had known Brigham Young when he was a vulgar illiterate boy, and this fact, involving a bad original impression of him, led her afterward to distrust his right to the mantle of the Prophet Joseph, and to address him when at the height of his power with familiarity and irony, which were extremely distasteful to him. "Mr. Pratt," she says, "often used to say to me, 'I wish I could talk to Brigham Young as freely as you do, but somehow I never dare do it.'"

The lady's repulsion of the state of Mormon society in Utah in the years just preceding the Mountain Meadows massacre, and of the men whose names have figured in the traditions of that atrocity from Brigham Young, Governor, down to Indian Farmer John D. Lee, is vivid. She knew immediately, as her husband did, all the apostles, spiritual heads, bishops, counsellors and officers of the Nauvoo Legion at that time, Dame, Haight, Blaize, Stewart and others in Southern Utah among her acquaintances, also the cunning missionary George A. Smith. At her home the other evening, where I obtained from her lips a thorough and fearless statement of events within her knowledge since her pilgrimage here, she gave me these facts and impressions—

A REIGN OF TERROR.

"Whether the Mountain Meadows massacre was ordered by Brigham Young or not—and I haven't a doubt that it was—it was the natural result of Brigham Young's teachings. The ceremonies and oaths of the Midwestern House, the commands given by Brigham Young and the twelve apostles from the pulpit, and the counsel transmitted to the people through bishops, counsellors and teachers, all urged the doctrine of blood atonement. Murder had become common; the smell of blood was in the very air. Scores of dead men? not a few dead women lay unburied on the 'beaches' at the feet of the mountains around Salt Lake City—there, I say, as food for the crows and objects of interest to the hawks that circled over their gradually studded and whitened bones. There were few inquiries and satisfactory explanations in regard to these corpos. It is horrible, but it is true, that men in that time missed their wives and wives their husbands forever without daring to seek their remains or even to make an inquiry about them. There was a time when the disappearance of persons was a mystery, but now it is only measured by our friends in whispers, and then a woman, being discovered by her teacher in tears over the news that her husband had been murdered, was found in bed next morning with her throat cut. Such was, then, the lot of Brigham Young and his chief councillors, such, indeed, was the satanical surrender of Mormons to the doctrine that whatever he ordered was directed from on high, that few among those who suffered most dreadfully from the carrying out of the dogma of blood atonement had the temerity to question or denounce it. It is impossible to exaggerate the sense of oppression, the dread, the shrinking from an unfriendly look in the face of an acquaintance by day and the anxiety at every unusual sound at night of those among us who were not earnest in their faith or who were suspected of not being so.

MRS. PRATT'S MORAL HAZARD.

"At that time, remember, I had ceased to be a Mormon. I wanted to save my children so that they might not never approach the Mormon Church at the same time, to censor from my nephews and from the Church authorities the fact that I was then renouncing them. Fortunately my husband was almost constantly absent on foreign missions; but I imagined if he returned from on high, that few among those who suffered most dreadfully from the carrying out of the dogma of blood atonement had the temerity to question or denounce it. It is impossible to exaggerate the sense of oppression, the dread, the shrinking from an unfriendly look in the face of an acquaintance by day and the anxiety at every unusual sound at night of those among us who were not earnest in their faith or who were suspected of not being so.

A MORMON EXCLUSEE.

"The state of things in Utah," continued Mrs. Pratt, "was even worse. Brigham Young and the other leaders were from the first opposed to Utah as a place of transit for travellers and emigrants between the Eastern States and California. They wished to isolate the Mormon people, and especially they did not with the ignorant English, Danish and other foreign Mormons in the South to become acquainted with strangers and thus bear too much of the outside world. They, therefore, incited in the southern settlements a malignant distrust of Gentiles, most of whom came to be regarded there as the very people upon whom God had laid his curse, and who had taken the 'adversary's' hand bound themselves to 'ruin the works of the prophets.' Consequently the animosity of outsiders who took the northern route to the Pacific became even more frequent than the passing way of Mormon apostates. There is not an old Mormon resident of Beaver or Parowan or Cedar City who doesn't recollect, and could not tell half a score of anecdotes in and about those places when educated the performances of the Mountain Meadows butchery in their torturing and maiming every one of them to the sight of blood. I prented horror of Mormons over that affair, and particularly Brigham Young's statement that when Lee came to Salt Lake City he told him 'he didn't want his feelings harpooned up by the details,' are the veriest fibs. They must now ridges to all who, like myself, have not forgotten the willingness and frankness with

which we form a valuable volume of themselves. Of the Forrest and Macready riots he has considerable to say, also very loyal to his friend. Of the great actor's life his biography is excellent.

But above all else is the digression in his married life, the point in a character like his for the most central and vital of all. The first ten years of his state of wedlock had indeed been happy beyond the ordinary. He had been projected against Orson Pratt ever since it was first announced that the Rev. William E. Alger intended writing the life of Edwin Forrest, for it is not every day that an eminent clergyman writes the life of an eminent actor. Mr. Alger has long been a friend and admirer of the stage, and his plain spoken and sensible words on the subject have made him many warm friends in the theatrical profession. It is so much easier and so much more popular for a clergyman to malign the stage, that is to say, to attack it with just and unprejudiced eyes.

ANOTHER CASE FOR THE UNITED STATES DISTRICT ATTORNEY TO INVESTIGATE—MYSTERIOUS DISAPPEARANCE OF JUDGE C. W. WANDELL AND FAMILY—ARE BRIGHAM YOUNG AND THE DANITES RESPONSIBLE?

GREENWICH, May 16, 1877.

To THE EDITOR OF THE HERALD:

The Eastern friends and relatives of Judge C. W. Wandell, of Utah, are apprehensive that he has been "taken off" by Brigham Young's satellites, the Danites, in revenge for a scathing lecture on the Mountain Meadows massacre delivered by him at Salt Lake City, in the Liberal Institute, on the evening of January 30, 1873, a full account of which appeared in the columns of the Herald on the 10th of the following month. During the delivery of the lecture Brigham Young and the leaders of the Mormon Church were directly charged by Judge Wandell with being the real instigators of the massacre. This was indeed bearing the lion in his coat. An old man who had spoken so often of his innocence and who had a son in the service of the country, he was bound to be resented.

THE JUDGE.

Since that time letters have been received from him, the last being dated San Francisco, November 6 of the same year, in which he states that he had been captured, beaten, disfigured, held ad-

dressed to a sister in Brooklyn, E. D. Whether his family were with him or not is not known. It was written while he was in the hands of his captors, but he was sent to Sydney, Australia, where, it is said, he died in May, 1874. The Sydney Register, however, has been mistakenly reported by Mr. H. H. Bancroft, the historian, to the effect that he died in San Francisco, without finding his name. Neither was it entered on the Consul's list of the arrivals of Americans from Australia, nor reported to the Consul.

No trace of him has been found, but the most recent

news is that he was still alive.

THE MORMON WOMEN MURDERED.

"Besides all this," said Mrs. Pratt, "there are other things I understand that Brigham Young denies that he knew of the participation of whites in the massacre until long afterward. You may be denied that John D. Lee mentioned anybody but Indians when he began to make his report to him at the Tabernacle. That must be the moment when he was

first awoken from a prolonged and illusive honey-moon. His husband heard the teachings of the prophet Joseph Smith and was influenced by them.

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